



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>



USEFUL
SANSKRIT NOUNS AND VERBS.

IN ENGLISH LETTERS.

COMPILED BY

CHARLES JOHNSTON,

BENGAL CIVIL SERVICE; DUBLIN UNIVERSITY SANSKRIT PRIZEMAN;
INDIA CIVIL SERVICE SANSKRIT PRIZEMAN.

"Nocturnâ versate manu, versate diurnâ."

LONDON: LUZAC & CO.

1892.

South/Southeast Asia Library Service
the General Library
University of California
Berkeley, California 94720

✓6191-8052

~~AC
8
2805~~

PREFACE.

NEED I say that this little book does not claim to be more than an introduction to Sanskrit grammar? It owes its existence to the practical difficulty which I have felt in putting before students the simple declensions and conjugations in a form in which they might most easily be learnt by heart.

The grammars of Professors Max-Müller, Whitney, and Sir M. Monier-Williams are open to the objection that beginners are compelled to pick out the transliterated forms from amongst the Devanâgarî, while advanced students are under the opposite difficulty: their attention, following the line of least resistance, is led away from the Devanâgarî forms to the English letters, and thus important differences are overlooked.

The ideal grammar would contain these two elements separated: first, a section containing the rules, and all forms transliterated, and then the Devanâgarî forms printed separately, so that the eye might follow them, unimpeded by English transliterations.

Pending the appearance of such an ideal grammar, I have printed here a few of the most useful nouns and verbs, limiting myself as far as possible to the indispensable elements, which every student must learn by heart; and the student who commits to memory the following thirty pages will probably have little difficulty in understanding all the forms he is likely to come across in the

first two years of his Sanskrit studies, after which he will probably turn to one of the larger grammars for fuller information.

I have omitted the rules of phonetic assimilation, behind which, as by a formidable outwork, the larger grammars are entrenched. They are best learned by practice—in the actual course of reading—and not by rule beforehand. I have further omitted the accent, and also the rules for variations of declension and conjugation, which can only be properly understood after the actual forms have been learnt by heart; in fact, I have excluded everything which might impede a beginner in the elementary study of a beautiful language, the difficulties of which have been greatly exaggerated.

My thanks are due to Dr. Fitzedward Hall for valuable suggestions.

C. J.

NOUNS.

VOWEL STEMS.**Masculine and Neuter Stems in 'a.'**

EXAMPLES : **deva** (masculine), *god* ; **jala** (neuter), *water*.

Singular.

MASCULINE.		NEUTER.
<i>Nominative.</i>	devas (subject)	jalam
<i>Accusative.</i>	devam (direct object)	jalam
<i>Instrumental.</i>	devena, with, by	jalena
<i>Dative.</i>	devâya, to, for	jalâya
<i>Ablative.</i>	devât, from, than	jalât
<i>Genitive.</i>	devasya, of	jalasya
<i>Locative.</i>	deve, in, at	jale
<i>Vocative.</i>	deva, O —	jala

Dual.

<i>Nominative.</i>	devân, two (subject)	jale
<i>Accusative.</i>	devân, two (object)	jale
<i>Instrumental.</i>	devâbhyâm, with, by, two	jalâbhyâm
<i>Dative.</i>	devâbhyâm, to, for, two	jalâbhyâm
<i>Ablative.</i>	devâbhyâm, from, than, two	jalâbhyâm
<i>Genitive.</i>	devayos, of two	jalayos
<i>Locative.</i>	devayos, in, at, two	jalayos
<i>Vocative.</i>	devân, O two —	jale

Plural.

<i>Nominative.</i>	devâs (subject)	jalâni
<i>Accusative.</i>	devân (direct object)	jalâni
<i>Instrumental.</i>	devâis, with, by	jalâis
<i>Dative.</i>	devebhyas, to, for	jalebhyas
<i>Ablative.</i>	devebhyas, from, than	jalebhyas
<i>Genitive.</i>	devânâm, of	jalânâm
<i>Locative.</i>	deveṣhu, in, at	jaleṣhu
<i>Vocative.</i>	devâs, O —	jalâni

Note Masculine *D. Dual* and *D. Plural* ; Neuter, *V. Singular* and *N. Dual*. Decline thus—

MASCULINES.	NEUTERS.
<i>Nom.</i> Kâmas, <i>Cupid</i>	vanam, <i>wood</i>
hastas, <i>hand</i>	kulam, <i>family</i>
kâkas, <i>crow</i>	dhanam, <i>wealth</i>
mânavaś, <i>man</i>	annam, <i>food</i>
analaś, <i>fire</i>	puṣhpaṁ, <i>flower</i>
pakṣhaś, <i>wing</i>	satyaṁ, <i>truth</i>

Masculine and Feminine Stems in 'i.'

EXAMPLES: **agni** (masculine), *fire*; **mati** (feminine), *thought*.

Singular.

MASCULINE.	FEMININE.
<i>N.</i> agnis	matīs
<i>Ac.</i> agnim	matim
<i>I.</i> agninâ	matyâ
<i>D.</i> agnaye	mataye
<i>Ab.</i> agnes	mates
<i>G.</i> agnes	mates
<i>L.</i> agnâu	matâu
<i>V.</i> agne	mate

Dual.

<i>N. Ac. V.</i> agnī	matī
<i>I. D. Ab.</i> agnibhyām	matibhyām
<i>G. L.</i> agnyos	matyos

Plural.

<i>N.</i> agnayas	matayas
<i>Ac.</i> agnīn	matīs
<i>I.</i> agnibhis	matibhis
<i>D.</i> agnibhyas	matibhyas
<i>Ab.</i> agnibhyas	matibhyas
<i>G.</i> agnīnām	matīnām
<i>L.</i> agniṣhu	matiṣhu
<i>V.</i> agnayas	matayas

Note long *ī* in Dual *N.*, *Ac.*, *V.*, and Plural *Ac.*, *G.*, of both genders. Compare *I.* Singular and *Ac.* Plural of Masculine and Feminine. Decline thus—

MASCULINES.	FEMININES.
<i>Stem.</i> kavi, <i>poet</i>	ruchi, <i>ray</i>
nidhi, <i>treasure</i>	gati, <i>gait</i>
ravi, <i>sun</i>	siddhi, <i>success</i>
adhipati, <i>lord</i>	nti, <i>policy</i>
ali, <i>bee</i>	dyuti, <i>brightness</i>
sandhi, <i>peace</i>	vipatti, <i>adversity</i>

Masculine and Feminine Stems in 'u.'

EXAMPLES : **ketu** (masculine), *flag* ; **dhenu** (feminine), *cow*.

Singular.

MASCULINE.	FEMININE.
N. ketus	dhenus
Ac. ketum	dhenum
I. ketunâ	dhenvâ
D. ketave	dhenave
Ab. ketos	dhenos
G. ketos	dhenos
L. ketâu	dhenâu
V. keto	dhenô

Dual.

N. Ac. V. ketû	dhenû
I. D. Ab. ketubhyâm	dhenubhyâm
G. L. ketvos	dhenvos

Plural.

N. ketavas	dhenavas
Ac. ketûn	dhenûs
I. ketubhis	dhenubhis
D. ketubhyas	dhenubhyas
Ab. ketubhyas	dhenubhyas
G. ketûnâm	dhenûnâm
L. ketuṣhu	dhenuṣhu
V. ketavas	dhenavas

Note long *û* in Dual N., Ac., V., and Plural Ac., G., of both genders. Compare Masculine I., Singular, and Ac. Plural with the Feminine. Decline thus—

MASCULINES.	FEMININES.
Stem. vibhu, <i>master</i>	chanchu, <i>beak</i>
bhânu, <i>sun</i>	jambu, <i>rose-apple</i>
Manu, <i>Manu</i>	tanu, <i>form</i>
indu, <i>moon</i>	Danu, <i>Danu</i>
manyu, <i>distress</i>	prthu, <i>opium</i>
bahu, <i>much</i> (masc.)	kâku, <i>muttering</i>

Feminine nouns of this declension are rare.

Masculine and Feminine Stems in 'r.'

EXAMPLES: **dâtr** (masculine), *giver*; **svasr** (feminine), *sister*.

Singular.

MASCULINE.	FEMININE.
N. dâtâ	svasâ
Ac. dâtâram	svasâram
I. dâtrâ	svasrâ
D. dâtre	svasre
Ab. dâtur	svasur
G. dâtur	svasur
L. dâtari	svasari
V. dâtar	svasar

Dual.

N. Ac. V. dâtârâu	svasârâu
I. D. Ab. dâtr̥bhyâm	svasr̥bhyâm
G. L. dâtros	svasros

Plural.

N. dâtâras	svasâras
Ac. dâtñ	svasñs
I. dâtr̥bhis	svasr̥bhis
D. dâtr̥bhyas	svasr̥bhyas
Ab. dâtr̥bhyas	svasr̥bhyas
G. dâtñnâm	svasñnâm
L. dâtr̥shu	svasr̥shu
V. dâtâras	svasâras

Note long *ṛ* in Plural Ac. G. of both genders.

Compare Ac. Plural, Masculine, with Ac. Plural, Feminine.

Decline like **dâtr**, **kartr** (*a doer*), **hotr** (*a sacrificer*), and, in general, nouns of agency; and also **naptr** (*grandson*). Other masculine nouns of relationship take *ar*, instead of *âr*, in Ac. Singular, N. Ac. V. Dual, N. V. Plural.

Thus **pitr** (*father*) takes **pitarām**, **pitarâu**, **pitaras**. In the same cases, feminine nouns of relationship take *ar*, instead of *âr*, with the exception of **svasr** (*sister*).

Thus **mâtr** (*mother*) takes **mâtaram**, **matarâu**, **mâtaras**.

Subject to these exceptions, masculine and feminine stems in *r* follow the examples given.

Feminine Stems in 'â, î, û.'

EXAMPLES : **bâlâ**, *girl* ; **devî**, *goddess* ; **vadhû**, *woman*.

Singular.

<i>N.</i> bâlâ	devî	vadhûs
<i>Ac.</i> bâlâm	devîm	vadhûm
<i>I.</i> bâlayâ	devyâ	vadhvâ
<i>D.</i> bâlâyâi	devyâi	vadhvâi
<i>Ab.</i> bâlâyâs	devyâs	vadhvâs
<i>G.</i> bâlâyâs	devyâs	vadhvâs
<i>L.</i> bâlâyâm	devyâm	vadhvâm
<i>V.</i> bâle	devi	vadhu

Dual.

<i>N. Ac. V.</i> bâle	devyâu	vadhvâu
<i>I. D. Ab.</i> bâlâbhyâm	devîbhyâm	vadhûbhyâm
<i>G. L.</i> bâlayos	devyos	vadhvos

Plural.

<i>N.</i> bâlâs	devyas	vadhvas
<i>Ac.</i> bâlâs	devîs	vadhûs
<i>I.</i> bâlâbhis	devîbhis	vadhûbhis
<i>D.</i> bâlâbhyas	devîbhyas	vadhûbhyas
<i>Ab.</i> bâlâbhyas	devîbhyas	vadhûbhyas
<i>G.</i> bâlânâm	devînâm	vadhûnâm
<i>L.</i> bâlâsu	devîshu	vadhûshu
<i>V.</i> bâlâs	devyas	vadhvas

Note the terminations of *N. Ac. V. Dual* and *N. V. Plural*. Stems in *â* never take final *s* in Nominative Singular ; while a few stems in *î* and all stems in *û* take it. Stems in *û* are rare. Decline thus—

senâ, <i>army</i>	nadî, <i>river</i>	chamû, <i>army</i>
kanyâ, <i>girl</i>	mahî, <i>earth</i>	ratû, <i>heavenly Ganges</i>
mâyâ, <i>glamour</i>	rajanî, <i>night</i>	âjû, <i>free labour</i>

CONSONANT STEMS.**Normal Consonant Stem.****EXAMPLE: harit, green.***Singular.***MASOULINE AND FEMININE.**

N. harit
Ac. haritam
I. haritâ
D. harite
Ab. haritas
G. haritas
L. hariti
V. harit

NEUTER.

harit
 harit
 haritâ
 harite
 haritas
 haritas
 hariti
 harit

Dual.

N. Ac. V. haritâu
I. D. Ab. haridbhyâm
G. L. haritos

hariti
 haridbhyâm
 haritos

Plural.

N. haritas
Ac. haritas
I. haridbhis
D. haridbhyas
Ab. haridbhyas
G. haritâm
L. haritsu
V. haritas

harinti
 harinti
 haridbhis
 haridbhyas
 haridbhyas
 haritâm
 haritsu
 harinti

Note the assimilation of the stem with terminations beginning with consonants. The result of these assimilations varies with the final consonant of the stem, and is best learned by practice.

Note the nasalisation of the Neuter Plural *N. Ac. V.*

Stems in 'in.'**EXAMPLE: dhanin, wealthy.***Singular.*

MASCULINE.	NEUTER.
N. dhanî	dhani
Ac. dhaninam	dhani
I. dhaninâ	dhaniâ
D. dhanine	dhanine
Ab. dhaninas	dhaninas
G. dhaninas	dhaninas
L. dhanini	dhanini
V. dhanin	dhanin, dhani

Dual.

N. Ac. V. dhaninâu	dhaninî
I. D. Ab. dhanibhyâm	dhanibhyâm
G. L. dhaninos	dhaninos

Plural.

N. dhaninas	dhanîni
Ac. dhaninas	dhanîni
I. dhanibhis	dhanibhis
D. dhanibhyas	dhanibhyas
Ab. dhanibhyas	dhanibhyas
G. dhaninâm	dhaninâm
L. dhanishu	dhanishu
V. dhaninas	dhanîni

Note that the stem loses the *n* before consonant terminations.

Note the Neuter V. Singular.

Compare Neuter Nominatives, Dual and Plural.

These stems are possessive derivative adjectives in *in*, *vin*, or *min*; the two latter are rare.

Feminines of this class are declined like *devî* (e.g., *dhaninî*).

Neuter vowel stems in *i*, *u*, *r*, follow a declension closely analogous to *dhani* (neuter).

Stems in 'an.'

EXAMPLES : **râjan** (masculine), *king* ; **âtman** (masculine), *self* ; **nâman** (neuter), *name*.

Singular.

MASCULINE.	MASCULINE.	NEUTER.
<i>N.</i> rājā	âtâmā	nâma
<i>Ac.</i> rājānam	ât mânām	nâma
<i>I.</i> rājnā	âtmanā	nâmnā
<i>D.</i> rājne	âtmane	nâmne
<i>Ab.</i> rājnas	âtmanas	nâmnas
<i>G.</i> rājnas	âtmanas	nâmnas
<i>L.</i> rājni, rajani	âtmani	nâmni, nâmani
<i>V.</i> rājan	âtman	nâman, nâma

Dual.

<i>N. Ac. V.</i> rājânâu	ât mânâu	nâmnî, nâmanî
<i>I. D. Ab.</i> rājabyânî	ât mabyâm	nâ mabyâm
<i>G. L.</i> rājnos	âtmanos	nâmnos

Plural.

<i>N.</i> rājânas	ât mânâs	nâ mânî
<i>Ac.</i> rājnas	âtmanas	nâ mânî
<i>I.</i> rājabhis	ât mabhis	nâ mabhis
<i>D.</i> rājabyas	ât mabyas	nâ mabyas
<i>Ab.</i> rājabyas	ât mabyas	nâ mabyas
<i>G.</i> rājnâm	âtmanâm	nâmnâm
<i>L.</i> rājasu	âtmasu	nâmasu
<i>V.</i> rājânas	ât mânâs	nâ mânî

Note that the stem loses the *n* before consonant terminations.

Note the strong stem (rājân, âtmân) in the *N. Ac. Singular* [rājâ(ns), âtmâ(ns)], *N. Ac. V. Dual*, and *N. V. Plural* of the Masculine.

Note the strong stem (nâ mân) in the Neuter *N. Ac. V. Plural*.

Note the contracted stems (rājn, nâmn).

No Feminines follow this declension.

Stems in 'as.'

EXAMPLES : **sumanas** (masculine and feminine), *well-minded* ; **manas** (neuter), *mind*.

*Singular.***MASCULINE AND FEMININE.**

<i>N.</i>	sumanâs
<i>Ac.</i>	sumanasam
<i>I.</i>	sumanasâ
<i>D.</i>	sumanase
<i>Ab.</i>	sumanasas
<i>G.</i>	sumanasas
<i>L.</i>	sumanasi
<i>V.</i>	sumanas

NEUTER.

manas
manas
manasâ
manase
manasas
manasas
manasi
manas

Dual.

<i>N. Ac. V.</i>	sumanasân
<i>I. D. Ab.</i>	sumanobhyâm
<i>G. L.</i>	sumanasos

manasî
manobhyâm
manasos

Plural.

<i>N.</i>	sumanasas
<i>Ac.</i>	sumanasas
<i>I.</i>	sumanobhis
<i>D.</i>	sumanobhyas
<i>Ab.</i>	sumanobhyas
<i>G.</i>	sumanasâm
<i>L.</i>	sumanaḥsu
<i>V.</i>	sumanasas

manâṅsi
manâṅsi
manobhis
manobhyas
manobhyas
manasâm
manaḥsu
manâṅsi

Note the assimilation of the stem (*o* for *as*) with terminations beginning with sonant consonants. An analogous change (*ah* for *as*) may take place in the *L. Plural*.

Note the nasalisation of the Neuter Plural *N. Ac. V.* (*âṅsi* is pronounced like *anci* in the French *ancien*).

Stems in 'ant' 'at'.

Examples: mahat, *महात्*; agnimat, *अग्निम्*; bhavat, *भवति*.

MASCULINE

Singular.

N. mahān	agnimān	bhavan
Ac. mahāntam	agnimantam	bhavantam
I. mahātā	agnimatā	bhavatā
D. mahāte	agnimate	bhavate
Ab. mahātas	agnimatas	bhavatas
G. mahātas	agnimatas	bhavatas
L. mahāsi	agnimati	bhavati
V. mahān	agniman	bhavan

Dual.

N. Ac. V. mahāntāu	agnimantāu	bhavantāu
I. D. A. mahadbhyām	agnimadbhyām	bhavadbhyām
G. L. mahatoḥ	agnimatoḥ	bhavatoḥ

Plural.

N. mahāntas	agnimantas	bhavantas
Ac. mahatas	agnimatas	bhavatas
I. mahadbhis	agnimadbhis	bhavadbhis
D. mahadbhyas	agnimadbhyas	bhavadbhyas
Ab. mahadbhyas	agnimadbhyas	bhavadbhyas
G. mahatām	agnimatām	bhavatām
L. mahatsu	agnimatsu	bhavatsu
V. mahāntas	agnimantas	bhavantas

NEUTER.

Singular.

N. Ac. V. mahat	agnimat	bhavat
-----------------	---------	--------

Dual.

N. Ac. V. mahati	agnimati	bhavanti
------------------	----------	----------

Plural.

N. Ac. V. mahānti	agnimanti	bhavanti
-------------------	-----------	----------

The oblique cases, Neuter, are the same as the Masculine. Note N., V., Ac. all through, especially Neuter Dual of bhavat. The Feminines mahati, agnimati, bhavanti (which are the same in form as the Neuter Dual) are declined like devī.

Stems in 'yâns' (yas) and 'vâns' (uṣh).EXAMPLES : **shreyâns**, *better*, and **vidvâns**, *knowing*.

MASCULINE.

Singular.

N. shreyân	vidvân
Ac. shreyânsam	vidvânsam
I. shreyasâ	viduṣhâ
D. shreyase	viduṣhe
Ab. shreyasas	viduṣhas
G. shreyasas	viduṣhas
L. shreyasi	viduṣhi
V. shreyan	vidvan

Dual.

N. Ac. V. shreyânsâu	vidvânsâu
I. D. Ab. shreyobhyâm	vidvadbhyâm
G. L. shreyasos	viduṣhos

Plural.

N. shreyânsas	vidvânsas
Ac. shreyasas	viduṣhas
I. shreyobhis	vidvadbhis
D. shreyobhyas	vidvadbhyas
Ab. shreyobhyas	vidvadbhyas
G. shreyasâm	viduṣhâm
L. shreyaḥsu	vidvatsu
V. shreyânsas	vidvânsas

NEUTER.

Singular.

N. Ac. V. shreyas	vidvat
-------------------	--------

Dual.

N. Ac. V. shreyasî	viduṣhî
--------------------	---------

Plural.

N. Ac. V. shreyânsi	vidvânsi
---------------------	----------

The other cases of the Neuter are the same as the Masculine.
The Feminines shreyasî, viduṣhî (*cf.* Neuter Dual), are declined like devî.

Stems in *yâns* or *tyâns* are Comparatives.

Stems in *vâns* are Perfect Participles Active.

(The *âns* is pronounced like *anc* in French *ancien*.)

PRONOUNS AND PRONOMINALS.**FIRST AND SECOND PERSON.****Base** (in composition),
mad and *asmad*.**Base** (in composition),
tvad and *yushmad*.*Singular.*

<i>N.</i> aham, <i>I</i>		tvam, <i>thou</i>	
<i>Ac.</i> mām	mā	tvām	tvā
<i>I.</i> mayā		tvayā	
<i>D.</i> mahyam	me	tubhyam	te
<i>Ab.</i> mat		tvat	
<i>G.</i> mama	me	tava	te
<i>L.</i> mayi		tvayi	

Dual.

<i>N.</i> âvām, <i>we two</i>		yuvām, <i>you two</i>	
<i>Ac.</i> âvām	nāu	yuvām	vām
<i>I.</i> âvâbhyām		yuvâbhyām	
<i>D.</i> âvâbhyām	nāu	yuvâbhyām	vām
<i>Ab.</i> âvâbhyām		yuvâbhyām	
<i>G.</i> âvayos	nāu	yuvayos	vām
<i>L.</i> âvayos		yuvayos	

Plural.

<i>N.</i> vayam, <i>we</i>		yūyam, <i>you</i>	
<i>Ac.</i> asmān	nas	yushmān	vas
<i>I.</i> asmâbhis		yushmâbhis	
<i>D.</i> asmabhyam	nas	yushmabhyam	vas
<i>Ab.</i> asmat		yushmat	
<i>G.</i> asmâkam	nas	yushmâkam	vas
<i>L.</i> asmâsu		yushmâsu	

Note the alternative forms for alternate cases.

These alternative forms cannot be used at the beginning of a sentence.

These pronouns have no distinction of gender. They are very irregular, and should be committed to memory before any attempt is made to explain their forms.

DEMONSTRATIVES, INTERROGATIVES, AND RELATIVES.

MASCULINE.

Singular.

	<i>this.</i>	<i>he.</i>	<i>this (near).</i>	<i>who?</i>	<i>who.</i>
N.	[ayam]	[sas]	[eshas]	kas	yas
Ac.	[imam]	tam	etam	kam	yam
I.	[anena]	tena	etena	kena	yena
D.	asmâi	tasmâi	etasmâi	kasmâi	yasmâi
Ab.	asmât	tasmât	etasmât	kasmât	yasmât
G.	asya	tasya	etasya	kasya	yasya
L.	asmin	tasmin	etasmin	kasmin	yasmin

Dual.

N. Ac.	[imâu]	tâu	etâu	kâu	yâu
I. D. Ab.	âbhyâm	tâbhyâm	etâbhyâm	kâbhyâm	yâbhyâm
G. L.	[anayos]	tayos	etayos	kayos	yayos

Plural.

N.	[ime]	te	ete	ke	ye
Ac.	[imân]	tân	etân	kân	yân
I.	ebhis	tâis	etâis	kâis	yâis
D.	ebhyas	tebhyas	etebhyas	kebhyas	yebhyas
Ab.	ebhyas	tebhyas	etebhyas	kebhyas	yebhyas
G.	eṣhâm	teṣhâm	eteṣhâm	keṣhâm	yeṣhâm
L.	eṣhu	teṣhu	eteṣhu	keṣhu	yeṣhu

NEUTER.

Singular.

N. Ac.	[idam]	tat	etat	kim	yat
--------	--------	-----	------	-----	-----

Dual.

N. Ac.	[ime]	te	ete	ke	ye
--------	-------	----	-----	----	----

Plural.

N. Ac.	[imâni]	tâni	etâni	kâni	yâni
--------	---------	------	-------	------	------

The forms in brackets are taken from other roots, to supply defective cases. Note the Instrumental Plural.

Like *kas* are declined the Pronominals ; for example, *ekas*, *one* ; *sarvas*, *each, every* ; *anyas*, *other* ; *svas*, *own* ; *uttaras*, *north* ; *dakṣhiṇas*, *south* ; *pûrvas*, *east* ; *adharas*, *west* ; except that they make the Neuter Singular N. Ac. thus : *ekam*, *sarvam*, *anyat*, *svam*, *uttaram*, *dakṣhiṇam*, *pûrvam*, *adharam*. They make Masc. Sing. V., *eka*, *sarva*, &c.

Demonstratives, Interrogatives, and Relatives, —continued.

FEMININE.

Singular.

N.	[iyam]	[sâ] <i>she</i>	[eshâ]	kâ	yâ
Ac.	[imâm]	tâm	etâm	kâm	yâm
I.	[anayâ]	tayâ	etayâ	kayâ	yayâ
D.	asyâi	tasyâi	etasyâi	kasyâi	yasyâi
Ab.	asyâs	tasyâs	etasyâs	kasyâs	yasyâs
G.	asyâs	tasyâs	etasyâs	kasyâs	yasyâs
L.	asyâm	tasyâm	etasyâm	kasyâm	yasyâm

Dual.

N. Ac.	[imè]	te	ete	ke	ye
I. D. Ab.	âbhyâm	tâbhyâm	etâbhyâm	kâbhyâm	yâbhyâm
G. L.	[anayos]	tayos	etayos	kayos	yayos

Plural.

N.	[imâs]	tâs	etâs	kâs	yâs
Ac.	[imâs]	tâs	etâs	kâs	yâs
I.	âbhis	tâbhis	etâbhis	kâbhis	yâbhis
D.	âbhyas	tâbhyas	etâbhyas	kâbhyas	yâbhyas
Ab.	âbhyas	tâbhyas	etâbhyas	kâbhyas	yâbhyas
G.	âsâm	tâsâm	etâsâm	kâsâm	yâsâm
L.	âsu	tâsu	etâsu	kâsu	yâsu

The forms in brackets are taken from other roots, to supply defective cases.

Adverbs from the same Roots.

	Demonstrative.		Interrogative.	Relative.
	(Near.)	(Remote.)		
Time . . .	idānim	now	tadâ, then	kadâ, when?
Mode . . .	..	atha, so	tathâ, thus	yadâ, when
Mode . . .	itham	.. thus	..	yathâ, as
Sequence .	itas	atas, hence	tatas, thence	katham, how?
Place . . .	..	atra, here	tatra, there	kutas, whence?
Comparison	..	..	tâvat, so far	yatas, whence?
				kutra, where?
				yatra, where
				yâvat, as far

Similar adverbs are formed from the pronominals: *ekadâ*, *once*; *anyatra*, *elsewhere*; *sarvadâ*, *always*.

VERBS.

Bhû.

<i>Gerund.</i> bhûtvâ, <i>having been.</i>	<i>Infinitive.</i> bhavitum, <i>to be.</i>	<i>Compound Gerund.</i> anu-bhûya, <i>having perceived.</i>
ACTIVE.	MIDDLE.	PASSIVE.
	<i>Present Participle.</i>	
bhavan, -antî, -at.	bhavamânas, -â, -am.	bhûyamânas, -a, -am.
	<i>Indicative.</i>	
<i>Sing.</i> bhavâmi bhavasi bhavati	bhave bhavase bhavate	bhûye bhûyase bhûyate
<i>Dual.</i> bhavâvas bhavathas bhavatas	bhavâvahe bhavethe bhavete	bhûyâvahe bhûyethe bhûyete
<i>Plural.</i> bhavâmas bhavatha bhavanti	bhavâmahe bhavadhve bhavante	bhûyâmahe bhûyadhve bhûyante
	<i>Optative.</i>	
<i>Sing.</i> bhaveyam bhaves bhavet	bhaveya bhavethâs bhaveta	bhûyeya bhûyethâs bhûyeta
<i>Dual.</i> bhaveva bhavetam bhavetâm	bhavevahi bhaveyâthâm bhaveyâtâm	bhûyevahi bhûyeyâthâm bhûyeyâtâm
<i>Plural.</i> bhevema bhaveta bhaveyus	bhavemahi bhavedhvam bhaveran	bhûyemahi bhûyedhvam bhûyeran
	<i>Imperative.</i>	
<i>Sing.</i> bhavâni bhava bhavatu	bhavâi bhavasva bhavatâm	bhûyâi bhûyasva bhûyatâm
<i>Dual.</i> bhavâva bhavatam bhavatâm	bhavâvahâi bhavethâm bhavetâm	bhûyâvahâi bhûyethâm bhûyetâm
<i>Plural.</i> bhavâma bhavata bhavantu	bhavâmahâi bhavadhvam bhavantâm	bhûyâmahâi bhûyadhvam bhûyantâm

Bhû—continued.

	ACTIVE.	MIDDLE. <i>Imperfect.</i>	PASSIVE.
<i>Sing.</i>	abhavam abhavas abhavat	abhave abhavathâs abhavata	abhûye abhûyathâs abhûyata
<i>Dual.</i>	abhavâva abhavatam abhavatâm	abhavâvahi abhavethâm abhavetâm	abhûyâvahi abhûyethâm abhûyetâm
<i>Plural.</i>	abhavâma abhavata abhavan	abhavâmahi abhavadhvam abhavanta	abhûyâmahi abhûyadhvam abhûyanta
<i>Future Indicative.</i>			
<i>Sing.</i>	bhaviṣhyâmi bhaviṣhyasi bhaviṣhyati	bhaviṣhye bhaviṣhyase bhaviṣhyate	bhâviṣhye bhâviṣhyase bhâviṣhyate
<i>Dual.</i>	bhaviṣhyâvas bhaviṣhyathas bhaviṣhyatas	bhaviṣhyâvahe bhaviṣhyethe bhaviṣhyete	bhâviṣhyâvahe bhâviṣhyethe bhâviṣhyete
<i>Plural.</i>	bhaviṣhyâmas bhaviṣhyatha bhaviṣhyanti	bhaviṣhyâmahe bhaviṣhyadhve bhaviṣhyante	bhâviṣhyâmahe bhâviṣhyadhve bhâviṣhyante
<i>Participle.</i>			
	bhaviṣhyan, -antî, -at.	bhaviṣhyamâṇas, -â, -am.	bhaviṣhyamâṇas, -â, -am.
<i>Perfect Indicative.</i>			
<i>Sing.</i>	babhûva babhûvitha babhûva	babhûve babhûviṣhe babhûve	babhûve babhûviṣhe babhûve
<i>Dual.</i>	babhûviva babhûvathus babhûvatus	babhûvivahe babhûvâthe babhûvâte	babhûvivahe babhûvâthe babhûvâte
<i>Plural.</i>	babhûvima babhûva babhûvus	babhûvimahe babhûvidhve babhûvire	babhûvimahe babhûvidhve babhûvire
<i>Participle.</i>			
	babhûvân, -vuṣhî, -vat.	babhûvâṇas, -â, -am.	bhûtas, -â, -am.

Su.

<i>Gerund.</i> sutvâ, <i>having distilled.</i>	<i>Infinitive.</i> sotum, <i>to distil.</i>	<i>Compound Gerund.</i> abhi-sûya, <i>having sprinkled.</i>
ACTIVE.	MIDDLE.	PASSIVE.
	<i>Present Participle.</i>	
sunvan, -vatî, -vat	sunvânas, -â, -am	sûyamânas, -â, -am
	<i>Indicative.</i>	
<i>Sing.</i> sunomi sunoshi sunoti	sunve sunuṣhe sunute	sûye sûyase sûyate
<i>Dual.</i> sunuvas sunuthas sunutas	sunuvahe sunvâthe sunvâte	sûyâvahe sûyethe sûyete
<i>Plural.</i> sunumas sunutha sunvanti	sunumahe sunudhve sunvate	sûyâmahe sûyadhve sûyante
	<i>Optative.</i>	
<i>Sing.</i> sunuyâm sunuyâs sunuyât	sunvîya sunvîthâs sunvîta	sûyeya sûyethâs sûyeta
<i>Dual.</i> sunuyâva sunuyâtam sunuyâtâm	sunvîvahi sunvîyâthâm sunvîyâtâm	sûyevahi sûyeyâthâm sûyeyâtâm
<i>Plural.</i> sunuyâma sunuyâta sunuyus	sunvîmahi sunvîdhvam sunvîran	sûyemahi sûyedhvam sûyeran
	<i>Imperative.</i>	
<i>Sing.</i> sunavâni sunu sunotu	sunavâi sunuṣhva sunutâm	sûyâi sûyasva sûyatâm
<i>Dual.</i> sunavâva sunutam sunutâm	sunavâvahai sunvâthâm sunvâtâm	sûyâvahai sûyethâm sûyetâm
<i>Plural.</i> sunavâma sunuta sunvantu	sunavâmahai sunudhvam sunvatâm	sûyâmahai sûyadhvam sûyantâm

Su—continued.

	ACTIVE.	MIDDLE.	PASSIVE.
		<i>Imperfect.</i>	
<i>Sing.</i>	asunavam asunos asunot	asunvi asunuthâs asunuta	asûye asûyathâs asûyata
<i>Dual.</i>	asunuva asunutam asunutâm	asunuvahi asunvâthâm asunvâtâm	asûyâvahi asûyethâm asûyetâm
<i>Plural.</i>	asunuma asunuta asunvan	asunumahi asunudhvam asunvata	asûyâmahi asûyadhvam asûyanta
		<i>Future Indicative.</i>	
<i>Sing.</i>	soṣhyâmi soṣhyasi soṣhyati	soṣhye soṣhyase soṣhyate	soṣhye soṣhyase soṣhyate
<i>Dual.</i>	soṣhyâvas soṣhyathas soṣhyatas	soṣhyâvahe soṣhyethe soṣhyete	soṣhyâvahe soṣhyethe soṣhyete
<i>Plural.</i>	soṣhyâmas soṣhyatha soṣhyanti	soṣhyâmahe soṣhyadhve soṣhyante	soṣhyâmahe soṣhyadhve soṣhyante
		<i>Participle.</i>	
	soṣhyan, -antî, -at	soṣhyamâṇas, -â, -am	soṣhyamâṇas, -â, -am
		<i>Perfect Indicative.</i>	
<i>Sing.</i>	suṣhâva suṣhotha suṣhâva	suṣhuve suṣhuviṣhe suṣhuve	suṣhuve suṣhuviṣhe suṣhuve
<i>Dual.</i>	suṣhuviva suṣhuvathus suṣhuvatus	suṣhuvivahe suṣhuvâthe suṣhuvâte	suṣhuvivahe suṣhuvâthe suṣhuvâte
<i>Plural.</i>	suṣhuvima suṣhuva suṣhuvus	suṣhuvimahe suṣhuvidhve suṣhuvire	suṣhuvimahe suṣhuvidhve suṣhuvire
		<i>Participle.</i>	
	suṣhuvân, -vuṣhî, -vat	suṣhuvâṇas, -â, -am	sutas, -â, -am

Jñâ.

<i>Gerund.</i>	<i>Infinitive.</i>	<i>Compound Gerund.</i>
jñâtvâ, <i>having known.</i>	jñâtûm, <i>to know.</i>	prati-jñâya, <i>having promised.</i>

Present Participle.

ACTIVE.	MIDDLE.	PASSIVE.
jñanan, -atî, -at	jñânânas, -â, -am	jñâyamânas, -â, -am
<i>Indicative.</i>		
<i>Sing.</i> jñâmi	jñâne	jñâye
jñâsi	jñâishe	jñâyase
jñâti	jñâite	jñâyate
<i>Dual.</i> jñâivas	jñâivahe	jñâyâvahe
jñâithas	jñâithe	jñâyethe
jñâitas	jñâte	jñâyete
<i>Plural.</i> jñâimas	jñâimahe	jñâyâmahe
jñâitha	jñâidhve	jñâyadhve
jñânti	jñante	jñâyante
<i>Optative.</i>		
<i>Sing.</i> jñâiyâm	jñâiya	jñâyeya
jñâiyâs	jñâithâs	jñâyethâs
jñâiyât	jñâita	jñâyeta
<i>Dual.</i> jñâiyâva	jñâivahi	jñâyevahi
jñâiyâtam	jñâiyâthâm	jñâyeyâthâm
jñâiyâtâm	jñâiyâtâm	jñâyeyâtâm
<i>Plural.</i> jñâiyâma	jñâimahi	jñâyemahi
jñâiyâta	jñâidhvam	jñâyedhvam
jñâiyus	jñâiran	jñâyeran
<i>Imperative.</i>		
<i>Sing.</i> jñâni	jñâni	jñâyâi
jñânihi	jñâishva	jñâyasva
jñântu	jñâitâm	jñâyatâm
<i>Dual.</i> jñâva	jñâvahai	jñâyâvahai
jñâitam	jñâithâm	jñâyethâm
jñâitâm	jñâtâm	jñâyetâm
<i>Plural.</i> jñâma	jñâmahai	jñâyâmahai
jñâita	jñâidhvam	jñâyadhvam
jñântu	jñânatâm	jñâyantâm

Note that the Imperative, Second Person Singular, of
grhñâmi is grhâṇa.

Jnâ—continued.

	ACTIVE.	MIDDLE.	PASSIVE.
		<i>Imperfect.</i>	
<i>Sing.</i>	ajânâm ajânâs ajânât	ajâni ajânîthâs ajânîta	ajnâyē ajnâyathâs ajnâyata
<i>Dual.</i>	ajânîva ajânîtam ajânîtâm	ajânîvahi ajânâthâm ajânâtâm	ajnâyâvahi ajnâyethâm ajnâyetâm
<i>Plural.</i>	ajânîma ajânîta ajânan	ajânîmahi ajânîdhvam ajânata	ajnâyâmahi ajnâyadhvam ajnâyanta
		<i>Future Indicative.</i>	
<i>Sing.</i>	jnâsyâmi jnâsyasi jnâsyati	jnâsyē jnâsyase jnâsyate	jnâsyē jnâsyase jnâsyate
<i>Dual.</i>	jnâsyâvas jnâsyathas jnâsyatas	jnâsyâvahe jnâsyethe jnâsyete	jnâsyâvahe jnâsyethe jnâsyete
<i>Plural.</i>	jnâsyâmas jnâsyatha jnâsyanti	jnâsyâmahe jnâsyadhve jnâsyante	jnâsyâmahe jnâsyadhve jnâsyante
		<i>Participle.</i>	
	jnâsyān, -antī, -at	jnâsyamānas, -â, -am	jnâsyamānas, -â, -am
		<i>Perfect Indicative.</i>	
<i>Sing.</i>	jajnâu jajnâtha jajnâu	jajne jajniṣhe jajne	jajne jajniṣhe jajne
<i>Dual.</i>	jajniva jajnathus jajnatus	jajnivahe jajnâthe jajnâte	jajnivahe jajnâthe jajnâte
<i>Plural.</i>	jajnima jajna jajnus	jajnimahē jajnidhve jajnire	jajnimahē jajnidhve jajnire
		<i>Participle.</i>	
	jajnivān, -nuṣhī, -nivat	jajnānas, -â, -am	jnâtas, -â, -am

As.		
<i>Infinitive.</i> astum, to be.	<i>Participle.</i> san, satî, sat, being.	
<i>Present Indicative.</i>	<i>Optative.</i>	<i>Imperative.</i>
<i>Sing.</i> asmi	syâm	asâni
asi	syâs	edhi
asti	syât	astu
<i>Dual.</i> svas	syâva	asâva
sthas	syâtam	stam
stas	syâtâm	stâm
<i>Plural.</i> smas	syâma	asâma
stha	syâta	sta
santi	syus	santu
<i>Imperfect.</i>	<i>Perfect Active.</i>	<i>Perfect Middle.</i>
<i>Sing.</i> âsam	âsa	âse
âsis	âsitha	âsishe
âsît	âsa	âse
<i>Dual.</i> âsva	âsiva	âsivahe
âstam	âsathus	âsâthe
âstâm	âsatus	âsâte
<i>Plural.</i> âsma	âsima	âsimahe
âsta	âsa	âsidhve
âsan	âsus	âsire

brû, to speak, with defective perfect âha.

<i>Present Indicative.</i>	<i>Imperative.</i>	<i>Imperfect.</i>	<i>Perfect.</i>
<i>Sing.</i> bravîmi	bravâni	abravam	
bravîshi	brûhi	abravis	âttha
bravîti	bravîtu	abravît	âha
<i>Dual.</i> brûvas	bravâva	abrûva	
brûthas	brûtam	abrûtam	âhathus
brûtas	brûtâm	abrûtâm	âhatus
<i>Plural.</i> brûmas	bravâma	abrûma	
brûtha	brûta	abrûta	
bruvanti	bruvantu	abruvan	âhus

The optative is brûyâm ; brû is defective in the other tenses.

A HUNDRED USEFUL ROOTS.

âp, <i>obtain</i>	dr̥sh, <i>see</i>	vas, <i>dwell</i>
âs, <i>sit</i>	dyut, <i>shine</i>	vah, <i>carry</i>
i, <i>go</i>	dvish, <i>hate</i>	vid, <i>find</i>
ish, <i>wish</i>	dhâ, <i>place</i>	vid, <i>know</i>
îksh, <i>see</i>	nad, <i>sound</i>	vish, <i>pervade</i>
îsh, <i>rule</i>	nam, <i>bend</i>	vṛ, <i>choose</i>
kam, <i>love</i>	nash, <i>perish</i>	vṛt, <i>be</i>
kâsh, <i>shine</i>	nind, <i>blame</i>	vṛdh, <i>grow</i>
kṛ, <i>do</i>	pat, <i>fall</i>	vyath, <i>fear</i>
kṛt, <i>cut</i>	pad, <i>go</i>	vraj, <i>go</i>
kram, <i>pace</i>	pashya, <i>see</i>	shak, <i>can</i>
ksham, <i>bear</i>	pâ, <i>drink</i>	shâs, <i>command</i>
kshi, <i>wane</i>	pû, <i>purify</i>	shish, <i>leave</i>
khad, <i>eat</i>	pî, <i>fill</i>	shî, <i>lie</i>
khyâ, <i>proclaim</i>	phal, <i>produce</i>	shri, <i>serve</i>
gam, <i>go</i>	bandh, <i>bind</i>	shru, <i>hear</i>
gup, <i>protect</i>	budh, <i>know</i>	shvas, <i>breathe</i>
guh, <i>hide</i>	bhî, <i>fear</i>	sad, <i>perish</i>
gâi, <i>sing</i>	bhr̥, <i>bear</i>	sanj, <i>stick</i>
grah, <i>grasp</i>	bhram, <i>roam</i>	sâdh, <i>complete</i>
chit, <i>think</i>	manth, <i>strike</i>	sr̥j, <i>abandon</i>
jan, <i>produce</i>	mâ, <i>measure</i>	stu, <i>praise</i>
ji, <i>conquer</i>	much, <i>loosen</i>	stî, <i>cover</i>
jî, <i>fade</i>	muh, <i>err</i>	sthâ, <i>stand</i>
tan, <i>tend</i>	mṛ, <i>die</i>	spr̥sh, <i>touch</i>
tap, <i>burn</i>	mnâ, <i>study</i>	svap, <i>sleep</i>
tr̥p, <i>delight</i>	yaj, <i>sacrifice</i>	han, <i>kill</i>
tras, <i>tremble</i>	yam, <i>restrain</i>	hâ, <i>leave</i>
tî, <i>cross</i>	yâ, <i>go</i>	hiñs, <i>injure</i>
tvar, <i>hurry</i>	ranj, <i>tinge</i>	hu, <i>sacrifice</i>
dam, <i>tame</i>	ram, <i>sport</i>	hr̥, <i>take</i>
dah, <i>burn</i>	râj, <i>shine</i>	hrî, <i>shame</i>
dâ, <i>give</i>	vach, <i>speak</i>	hve, <i>call</i>
	vad, <i>speak</i>	

